لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE

REVIEW

OF RELIGIONS

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IKHA, 1359—OCTOBER, 1980

EDITOR

M. G. AHMAD

The Ahmadiyya Movement

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and bared like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, (PBH) to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world. to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquirers may be addressed to the nearest Ahmadiyya Mission or direct to :

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The Review of Religions

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This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. Islamic mysticism and current topics. It also provides Book Reviews.

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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M. G. AHMAD

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CONTENTS

KHILAFAT LIBRARY

1. Notes and Comments ... 189

2. A Few verses from the Holy Quran ... 192

3. Thus said the Holy Prophet ... 209

4. Glimpses from the Life of Ahma ... 217

نحمدہ و نصلی علی رسولہ الکریم

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RABWAH, PAKISTAN

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Notes & Comments

Bahaullah proclaimed himself to be the manifestation of God on earth and wrote a book called "Al-Aqdas" i.e. "The Most Holy Book". In his will he said about his book, 'reflect upon that which is revealed in my book the Al-Aqdas'. His son Abdul Baha said in his will, "unto the Aqdas everyone must turn".

Yet strangely enough, this so called holy book has never seen the light of the day since it was written by Bahaullah. Only a few of its fragements were translated into English some time ago. The reasons for its non-publication are best known to Bahais themselves.

The Royal Asiatic Society of Great Britian has published an English translation of Alaqdas by Earl E. Elder, Ph. D.D.D. and published by Luzac and Co. London. On a study of the book a few of the characteristics of the Bahai Law emerge.

On Adultery: "God has commanded that every adulterer

and adulteress pay a fine to the House of Justice. The sum is nine mithqals of gold. For the second offence double the punishment".

It should be noted here that a mithqal is approximately five grammes or one seventh of an ounce. It would mean that the total fine for the first offence in Pakistan would be about Rs. 100/-. In case of second offence double the amount i.e. Rs. 200/- are to be paid to the House of Justice. There is no mention of penalty for subsequent offences. It might mean that one is obliged to pay the fine until his second offence. Thereafter there is no penalty to be paid. Again as the House of Justice has not yet been established anywhere in the world, so for the time being there is no penalty to be paid for adultery according to Bahai Law.

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On Doweries: The amount estimated for town is nineteen misqals of pure "gold, and for villages it is the same amount of silver".

The Bahai law does not mention any concession to a person who does not possess the nineteen mithqal of pure gold. Shall he not marry at all ?

On unlawful marriages : "The wives of your fathers are unlawful to you".

There is no mention as to the marriage between a brother and sister or between uncle and niece. The incomprehensive nature of the Bahai doctrine is so evident.

On changing all Furnishing of the House : "It was ordained for you to renew your house-furnishing after the expiration of nineteen years. Thus was the matter decided by an Omniscient Knower".

A faith built on such ludicrous items of trivial nature as the guidance for the changing of furnishings and the omission of important doctrinal points which are essential for living

a peaceful life, could not last long.

———— : o : ————

T.V. has brought a havoc to the society at large. The youth today takes pride in copying cheerfully all sorts of vandalism and hooliganism as seen on the screen. Obscenity is another evil that is projected by the T.V.

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The blame for all such programmes lies at the door of those who are responsible for such broadcasts. The national newspapers are full of filthy stories of prostitutes, robberies, kidnapping etc. The irony is that instead of condemning these vices by the news media, these are glorified and magnified. Islam has strictly prohibited the publication of vice lest the public might be encouraged to boldly indulge in vice and evil.

It is high time that the nation took stock of the situation and chalked out a comprehensive policy towards all media of news and communication according to the teachings of Islam.

A Few Verses from the Holy Quran*—II

الم ـ ذالک الکتاب لا ریب فیه ـ هدی للمتقین الذین یؤمنون
بالغیب و یقیمون الصلوة و مما رزقنهم ینفقون والذین یؤمنون
بما انزل الیک وما انزل من قبلک و بالاخرة هم یوقنون اولئک
علی هدی من ربهم و اولئک هم المفلحون ـ ان الذین کفروا
سواء علیهم أ انذرتهم ام لم تنذرهم لا یؤمنون ـ

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I am Allah the All-Knowing. This is the Perfect Book, in that there is no doubt ; it is a guidance for the righteous, who believe in the unseen, observe Prayer, and spend out of whatsoever We have bestowed upon them ; and who believe in that which has been revealed to thee, and in that which was revealed before thee, and have firm faith in that which has been foretold and is yet to come. It is these who are firmly grounded in the guidance that has come from their Lord, and it is these who shall prosper. Those who have disbelieved it is the same whether thou warn them or warn them not, they will not believe. (2 : 1-7)

At this stage he emerges from this constant struggle against distractions and through His Book Allah, the Most High, bestows upon him a condition in which the Salat becomes his food and drink. He finds such delight in the Salat as a thirsty one finds in cool water which he drinks eagerly and to his fill, or as a hungry one finds in good delicious food which he eats with relish. The Salat becomes for him a necessity without which he feels disturbed and restless, and in the performance of which his heart finds ineffable comfort and delight, such as is not the portion of everyone. Through the Salat he begins to experience a personal love for God. He is

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*Continued from the August—September, 1980, issue of the Review of Religions.

no longer in need of raising up the Salat for his Salat never falls down and ever stands upright. He experiences a natural condition in which his own will merges with and becomes in accord with the will of Allah, the Most High, and his love for Allah and devotion to Him become Personal characteristics, unlaboured and effortless. He derives more intense pleasure from the Salat than others derive from food and drink and from the satisfaction of their other needs and urges.

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Thus the Salat is the ladder of spiritual progress, and has been described as the apotheosis of the believer. It should, therefore, be performed in a most excellent manner. There have been millions of saintly personages of the highest spiritual status in Islam. How did they achieve those heights? Through the Salat. The Holy Prophet has said: I find ecstasy in the Salat. In truth when a person arrives at that stage he finds the most exquisite delight in the Salat and that is the meaning of this saying of the Holy Prophet.

Remember, therefore, that: They raise up the Salat; has reference to the stage in which a worshipper performs the Salat as an obligation in a state of struggle. The Quran then guides him to a stage in which the Salat becomes for him a source of exquisite delight. It should also be kept in mind that in the context of: A guidance for the righteous; by righteous is meant a person in the stage known as that of the self-accusing soul.

Three grades of the soul: The soul passes through three grades: inciting to evil, self-accusing and at rest. In the first stage the soul is prone towards evil and disobedience, it is averse to virtue and is rebellious. When it moves upwards from this stage, it passes into the second stage, which is known as that of the self-accusing soul. In this stage it feels remorse when it does evil and admonishes itself and begins to pay attention to virtue. In this stage it does not completely overcome its propensity towards evil, but struggles against it with varying success and failure. This struggle continues till divine

grace comes to his rescue and makes him victorious and he completely overcomes all propensity towards evil. He thus enters the third stage which is called the soul at rest. The end of this stage is as if in a war between two states one obtains victory over the other and suppressing all disorder establishes peace and security. The previous state of affairs is completely reversed. As affirmed in the Quran: When mighty potentates invade a territory they despoil it and humiliate its leading people (27 : 35). The previous order is swept aside, the leaders are apprehended and humiliated and a great revolution takes place. In the same way when a spiritual regime is changed, everything is completely overturned. Satan and his supporters are laid by the heels, evil desires and emotions which are the cause of disorder in the spiritual realm are suppressed and humiliated and a new spiritual order is established. All is Peace and security. This is the stage which is described as the soul at rest, for there is no more struggle and disturbance and the soul is completely at peace. War is at an end and a new order is set up. God rules the heart and establishes His throne in it. This is the perfect condition.

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This phenomenon is also described as : Allah enjoins equity and benevolence and graciousness as between kindred (16 : 91). Equity rules in the stages of incitement to evil and urges opposition to the incitement. For instance, a person owes a debt and his mind incites him to evade the obligation. If by chance the debt becomes time barred the debtor is encouraged in his dishonest design as he no longer apprehends a legal sanction. But this is not right. Equity demands that the obligation should be discharged and should not be evaded by recourse to subterfuges. I am constrained to observe that some people are lax in these matters. Even among my followers there are some who are not diligent in the discharge of their obligations. This is contrary to equity. The Holy Prophet would not pray for such a one on his death. Let everyone of you take heed that there should be no lack of diligence in the discharge of obligations,

and every type of dishonesty should be shunned, for it is contrary to this commandment.

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Then comes the stage of benevolence. He who observes equity and does not contravene any aspect of it is vouchsafed strength by Allah, the Most High, to advance in virtue, and he not only does equity but in return for good renders much greater good. But benevolence is also subject to one risk, namely, that the benevolent person may remind the object of his benevolence of it and reproach him with it, and thus render it vain. Benevolence may conceal a desire to show off.

But the third stage is free from all blemish, and that is the stage of graciousness as between kindred This is a natural condition, that is a condition in which virtu proceeds from one as a natural urge, like the urge of the mother to suckle the child and to care for it. She does this without any ulterior motive, as, for instance, an expectation that on growing up the child would provide for her. Even if she were assured by competent authority that in case she ceased to suckle the child and the child died she would not be called to account for her default, she would not neglect suckling it. On the contrary, she would be incensed against anyone making such a suggestion. Rearing the child is her instinctive urge which is not inspired by any hope or fear. Thus when in pursuit of virtue a person arrives at the stage in which good proceeds from him as a natural urge, that is the stage of the soul at rest.

Thus the connotation of: They raise up the Salat; is that it is the stage of struggle which has its ups and downs, in which seeking ease my entail defeat and diligence may bring victory. An advance from this stage would bring the worshipper to the stage in which the soul is at rest.

Bear well in mind that belief in the unseen is a stage of peril. Most philosophers have kept floundering in this stage and have not been able to advance further. This is why they could not become spiritual leaders. The truth is that there is

no certainty without inner light. This light is vouchsafed only through the grace of Allah, the Most High. God has not made everyone a Prophet.

The company of the righteous is a great privilege. If one person possesses a perfume, its fragrance reaches his companion also. In the same way one who keeps company with the righteous benefits from the spirit of truth which prevades them. I tell you truly that being constantly in the company of a Prophet creates a likeness between the Prophet and the companion. That is why the Holy Quran has urged : Keep company with the righteous. (9 : 119). One of the great excellences of Islam is the unique one that in every age such righteous ones as are referred to in this verse are to be found in Islam. But the Arya Samajists and Christians can derive no benefit from it as they are convinced that there is no possibility of the appearance among them of a person who could be the recipient of divine revelation through which he could purify those who lead sinful lives.

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I am forced to declare with sorrow that the Arya Samaj is aggressive against the Muslims and their principal weapon is fault-finding, which they claim as an outstanding merit of their faith. But when one asks whether they can produce proof of spiritual merit as compared with Islam they have nothing to say. Fault finding is not a meritorious quality. Truly unfortunate and ignorant is the person who possessing no degree of merit himself finds fault with others. A child unaware of the principles of geometry, and lacking knowledge of the results deducible from its figures and propositions can derive neither pleasure nor profit from a contemplation of its lines. He will only ridicule them and find fault with them. But those gifted with understanding will pay no heed to him. Such is the case of the Arya Samajists. They raise objections but have no knowledge of or familiarity with truth and reality. They are not aware of the powers of the Divine nor have any knowledge of His might and strength, nor do they possess the faculties

through which they could perceive heavenly signs in this very life or could observe proofs of the powers and might of Allah, the Most High. Such a faith is founded on sand and will perish tomorrow, if not today.

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Keep will in mind that Allah lends no support to a blind religion, nor is it helped. The outstanding proof of the truth of Islam is that Allah lends it support in every age. In this age also He has raised me up so that I may furnish proof of His support at every step. There is not one of you who has not witnessed these divine manifestations. In contrast with this let someone tell us what have the Vedas produced? Today, the vedas are imperfect and inadequate. Other people may, at least, be vouchsafed true dreams, but the followers of the Vedas repudiate even the possibility of true dreams. If the door through which sure access may be had to the Divine is altogether closed, what other means are left of approach and access to Him? I say truly that I have seen little besides pertness among the followers of this religion. Some people join them who have not the least concept of the object of religion.

In short, Islam is a holy religion which is the fountainhead of all good; for every kind of good proceeds from perfect faith in Allah, the Most High, and that is not generated without constant experience and witnessing of the signs of Allah's might and Power, and this is possible only in Islam and in no other religion. Among other excellences, Islam develops and perfects man's natural capacity for doing good. That is why the Quran is characterised as: A guidance for the righteous; and not as a guidance for wrongdoers or disbelievers. Many years ago a Bramho named Agnihotri said: We too affirm that there is no being worthy of worship save Allah, but why do you insist upon adding: Muhammad is the Messenger of Allah? We had said: Faith in Muhammad as the Messenger of Allah safegurds against denial of Allah. Now he openly denies Allah and is an atheist. If he had faith in Muhammad, peace be upon him, he would not have denied Allah.

The Quran is so pertect and comprehensive that no other book can claim to be its equal. Do the Vedas contain a verse corresponding to : This Book is a guidance for the righteous ? If mere verbal affirmation of faith is all that is needed and it is not necessary to look for the fruits and evidences of faith, then there is no need of the Vedas or of any other book, for most people affirm faith in God in some form or another and consider virtue, worship and charity as beneficent and practise them to some degree. What do the Vedas add to this ? Is it the case that no virtue is to be found among people who do not believe in the Vedas, or did the Vedas teach something which is not found in other books ?

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The Quran at the outset holds out the promise of such advancement as the soul of man yearns after. The opening chapter, Fatiha, teaches the prayer : Lord, guide us along the straight path, the path of those upon whom Thou hast bestowed Thy favours. Immediately there is the response in the beginning of the second chapter : This is the Perfect Book, free from all doubt, a guidance for the righteous. The soul supplicates for guidance and receives an immediate response in the shape of the guidance set forth in the Quran. The prayer and its response and fruit are in juxtaposition through the grace and bounty of Allah ; but alas mankind is unaware of it and neglects it and is being ruined on that account. The characteristics of the righteous that are mentioned in the opening verses of this chapter are elementary. When a person believes in the Quran and regulates his conduct in conformity to it, he attains to those high stages of guidance which are the object of : This Book is a guidance for the righteous. Contemplation of this purpose of the Quran affords such intense delight as cannot be adequately expressed in words. It reveals the vastness of Allah's grace and the perfection of the teachings of the Quran.

Another characteristic of the righteous is : They spend out of that which we have bestowed upon them. This is an ele-

mentary condition which is almost universal. There is scarcely a person who fails to respond in a smaller or larger degree to a demand for help. This is a characteristic of human nature, and comprehends the spending not only of money but of all that Allah, the Most High, has bestowed upon man. In respect of this kind of spending there is no distinction between a Muslim and a non-Muslim. But there is another type of spending beyond that which is natural and is common to all, and which comprehends spending out of all that has been bestowed upon man. He who spends out of his money, or spends out of his knowledge, or spends out of his skill as a physician does so in conformity with a natural urge. But beyond and above this is the spending to which the Quran seeks to guide one who believes in it, in conformity with the promise that the Quran is a guidance for the righteous. That spending is that one should dedicate one's all, property, capacities and life, to the cause of Allah. For him who arrives at this stage it is not a question of spending "out of" anything. So long as spending is "out of" something, it is imperfect and falls short of the purpose of the Quran. Spending is perfect only when it is subject to no limitation, and the very being of the person, his every act, motion and thought is dedicated under the command of Allah for the benefit of his fellow creatures. This is the perfect spending of all that is bestowed upon man, which is achieved in pursuance of: It is a guidance for the righteous. (Al-Hakam, Vol X, No. 3, 24 January 1906, pp. 4—5).

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Another characteristic of the righteus mentioed in these verses is that they believe in that which has been revealed to the Holy Prophet and in that which was revealed before him. So believing, what is it that they achieve further through following the guidance furnished by the Quran? The answer is that such a one himself becomes the recipient of divine revelation, and through such revelation his faith is perfected and he arrives at the stage of experience and realisation which

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is the true and ultimate purpose of guidance. Thereby he gains access to divine bounties and grace which are concomitants of divine revelation. Keep well in mind that Allah, the Most High, has not closed the door of revelation. Those who think that the bounty of divine revelation has been denied the Muslims are in gross error. They have not recognized the true purpose of the Quran. They imagine that the spiritual beneficence of the Holy Prophet has come to an end and that the Muslims are to be left in a wild and uncouth state. According to them God, Who has always spoken to His servants through the ages, has become silent in this age. They do not realize that if revelation has ceased, the characteristic of the Quran that it is a guidance for the righteous is meaningless. In the absence of revelation there can be no sure proof of the existence of God. What is then the meaning of: We will surely guide in Our ways those who strive after Us (29 : 70)? Or of that promise elsewhere: On them who affirm: Allah is our Lord; and then remain steadfast, angels descend, reassuring them: Fear not nor grieve (41 : 31)! If angels convey messages to them that is revelation. This is the unique bounty that is bestowed through Islam to which other faiths cannot lay claim.

Steadfastness referred to here, is not easy of achievement. It means that the severest trials and tribulations and the sorest affictions have no power to shake them or to move them from their stand. Their devotion and fidelity become firmer and stronger at every step. Such people deserve that angels should descend upon them and convey reassuring messages to them. Remember, God, the Most High, has held out the promise of revelation at many in the Quran, and this bounty is confined to Islam. Christians no longer claim to be recipients of divine revelation; and the Hindus hold firmly to the belief that there can be no experience of revelation after the Vedas. According to them God spoke in the dawn of history but He is now dumb. If He speaks no longer, and no one receives that bounty from Him, it would be hard to establish that he ever spoke.

If He spoke once but speaks no longer, what is there to show that He continues to see and hear? I am grieved when I hear Muslims say that no one can any longer be honoured with the bounty of revelation. Why do they debar themselves from this bounty, like the Christians and the Aryas? If Islam is no longer characterised with this excellence, in what respect is it distinguishable from other creeds?

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Not merely by proclaiming the unity of God. A Bramho believes in one God, spends in charity, remembers God in his own fashion, and conforms to a moral standard. Then what is the difference between a Muslim and a Bramho? One people can copy another in these matters. Then, what is the distinction, save this that the brightness of Islam be demonstrated through the discriminating signs that are vouchsafed through revelation? Do grasp this fully, that no one can copy or imitate the grace that descends from heaven. If Islam did not promise divine grace and bounties through the experience of revelation Islam would be no different from other religions. Its distinction is that it makes a true Muslim heir to these bounties and honours. It is truly a faith that guides to God, and makes Him manifest in this very life. That indeed is its purpose. It is only through this means that man's sinful life is terminated and he is purified and the door of true salvation is opened to him. No one can be delivered from sin except through perfect faith in God. It is obvious that a person will not enter a chamber if he is sure that it harbours a deadly snake; nor will anyone swallow poison that he knows to be deadly. Then how can a person dare to act sinfully or disobediently if he has sure faith in God and is convinced that He is All-Hearing and All-Seeing, calls His servants to account and hates sin and disobedience? In truth the essence of Islam is that is bestows upon man the honour of becoming a recipient of revelation. God has promised bounties from heaven. When a person reaches that stage he is included among those concerning whom it is said: It is these who are firmly grounded in the guidance that has come from their Lord, and it is these

who shall prosper. (Al-Hakam, Vol. X, No. 4, 31 January 1906, p. 2.)

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The Quran has announced at the outset : It is a guidance for the righteous. Righteousness is thus essential for an understanding of the Quran and for being guided in conformity thereto. Elsewhere it is affirmed : Only the pure can penetrate to its meaning (56 : 80). No other branch of learning or knowledge is so conditioned. A student of mathematics, engineering or astronomy is not required to be righteous and pious. However corrupt and vicious he may be he can acquire proficiency in these subjects. But a mere logician or psychologist cannot penetrate to the essence of the Quran and become familiar with the verities and wisdom enshrined in it. He whose heart is corrupt and does not partake of righteousness and yet claims to propound spiritual verities is false in his claim. Such a one can have no understnnding of them, for righteousness is a condition precedent for their comprehension. He may attempt an imitation like an impostor, but he who speaks under the direction of the holy spirit can do so only out of righteousness. A spirit of right eousness is the key to all sacred knowledge, without it no advance can be made in this realm. As Allah has affirmed in these verses : This is the Perfect Book, free from all doubt. It is a guidance for the righteous, who believe in God the unseen, raise up the Salat, though not yet finding delight in it, by the aid of effort and determination, spend out of whatever We have bestowed upon them, and believe in that which has been revealed to thee and in that which has been revealed before thee.

These are elementary stages of righteousness. A question is raised here. They believe in God, perform the Salat, spend in charity, believe in divine Books ; then what further guidance do they need ? The answer is that these are not the highest stages of righteousness and realization. For instance, it is not enough that a person should believe in God, the unseen. He who follows the guidance of the Quran will arrive at a high stage of the comprehension of the Divine. He will emerge from

the stage in which God is unseen and will arrive at a stage in which he will have the certainty concerning God which is the result of God becoming manifest.

In the same way the first stage in the performance of the Salat is one of effort. The Salat is performed as the discharge of an obligation. It falls down and the worshipper raises it up, despite distractions and lack of delight in performance. But under the guidance of the Quran he looks forward eagerly to it, like one hungry and thirsty looks forward to food and drink. Distractions are replaced by a feeling of fulfilment and delight. It is said someone who had mislaid something exclaimed: No matter. I shall recall where I put it when I stand up for the Salat. Such is not the true Salat Satan dare not intrude upon the true Salat. When a person performs the Salat under the guidance furnished by the Quran he is constantly in a state of Salat and nothing has the power to distract him, neither trade nor commerce, nor public or private affairs. So with everything else. All performance advances from mere literal compliance to the reality of a spiritual experience, and that which was unseen will become seen and experienced. These are not mere verbal expositions to be enjoyed as intellectual treats. These are precious treasures at hand, which can be uncovered with a little diligence and effort. (Al-Hakam, Vol. XI, No. 3, 24 January 1907, p. 2).

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Clear thinking is also achieved through righteouness. That is why God, the Most High, has said in these verses: This Book is a guidance for the righteous. He who lacks righteousness is blind. If one studies the Quran with a pure look and the fear of God in one's heart, one can find everything in it; but if one looks through lenses tinted with bigotry and prejudice one can see nothing in it. (Al-Hakam, Vol. XII, No. 3, 10 January 1908, p. 3).

Righteousness is so essential that attainment of it has been appointed the purpose of the Quran. The arrangement of the first verses of the second chapter is of the highest

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degree of order. Allah, the Most High, has set out in them the four essential characteristics of the Quran : its source, substance, form and purpose. Everything has these four characteristics. The Holy Quran exhibits them in the most perfect form. I am Allah, the All-Knowing ; declares that this Book has been revealed to the Holy Prophet Muhammad, by Allah, Whose Knowledge is all comprehensive. That is to say, Allah is the source of the Book. This Perfect Book is the substance. The form is that this Book is free from all doubt and defect. Everything else is liable to doubt and false speculation, but the Quran is exempt from them, repels them. Learning this on divine authority the soul of every sane and fair-minded person would be filled with joy and would be eager to follow its guidance. I am grieved to observe that the world is not being informed of the splendour of the Holy Quran. The merits, the high qualities and the beauty of the Quran are of such superb order and possess such magnetism that were the world aware of them peoples' minds would be drawn to it compulsively. For instance, if a lovely garden is described in detail, its fragrant plants, its delightful flowerbeds and parterres, and its channels running with clean pure water are mentioned, everyone would be eager to visit and explore it. If it is also stated that the water of some of its springs is a cure for certain chronic or fatal disorders, people would resort to it with even greater interest and pleasure. In the same way if the beauties of the Holy Quran are described in appropriate and agreeable language, the human soul would rush to it with great eagerness. In truth the Quran alone provides for the needs, comfort and true gratification of the soul. That is why Allah, the Most High, has called it : Guidance for the righteous ; and at another place has said : Only the purified can penetrate to its true meaning (56 : 80) Here, by the "purified" are meant the same righteous ones who are mentioned in the opening verses of the second chapter. Thus it is clear that for access to the meaning of the Quran righteousness is a precondition. This is a distinction of great import between the

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study of the Quran and the study of other branches of learning. For the fruitful study of the latter, righteousness is not a condition. For the study of grammar, physics, philosophy, astronomy, medicine, it is not necessary that the student should perform the Salat, should observe the fast and should be diligent in keeping divine commandments and should conform in every respect to the divine will. On the contrary, it has been observed that many of those engaged in the pursuit of secular subjects of study tend towards atheism and lead far from exemplary lives. Today the world is presented with a strange spectacle. People of Europe and America, who are advancing so rapidly in all branches of secular knowledge and daily make new inventions, are even more rapidly sinking into the trough of spiritual and moral degradation. Modesty forbids mention of that which goes on in the parks of London and the hotels of Paris as depicted in newspapers and magazines.

For the acquisition of heavenly knowledge and the discovery of the truths propounded in the Quran, righteousness is a pre-condition . Sincere turning to God is requisite. Unless a person takes up in a spirit of perfect lowliness and humility the burden of divine commandments, and turns to Him in utter submission, trembling before His glory and might, the gates of the knowledge and wisdom comprised in the Quran will not be opened to him ; nor will he succeed in discovering from the Quran the means of nourishing and strengthening the spiritual faculties wherein the soul finds comfort and delight. The Quran is a divine Book and its lore is under the control of God. Righteousness is the ladder that gives access to it. It is not possible for one faithless, wicked, evil—minded captive of low desires to derive any benefit from them. However learned and and well-versed in grammar, semantics and rhetoric a Muslim may be and however high his reputation for erudition, he will not be granted any portion of the knowledge comprised in the Quran until he purifies his mind and soul. The world's attention is occupied with secular subjects and the light of western

knowledge excites the wonder of mankind through its inventions and manufactures. Unfortunately, the Muslims also appear to have accepted the lead of the West and take pride in following in the footsteps of Europe. As for the conservative sections of them, who consider themselves gurdians of the faith, these are preocupied with conjugations and niceties of pronunciation and have no time for a study of the Quran. Indeed, how can they turn to the Quran, seeing that they have no interest in self-purification ?

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One group that does claim interest in self-purification is that of Sufis and spiritual perceptors. But these have abandoned the Quran and have invented strange disciplines that they inculcate, retreats, mortifications, cabalistic repetitions, negativisims and positivisims, concentration, holding of breath, etc., all of them alien to the Quran and the way of the Holy Prophet and the prophetic tradition. It must be clearly grasped that unless a person goes through a process of self-purification he cannot gain access to the stores of wisdom comprised in the Holy Quran. The Quran is replete with truths that slake the thrist of the soul. Would that the world were to realize what constitutes the true comfort of the soul, and that it is to be found only in the Quran.

To the degree to which a person advances in self-purification he experiences a new birth, and till he joins the newly born he cannot be enlightened with the verities comprised in the Quran. The newly born are those who carry out an inner renovation, whereby their hearts are cleansed of the blackness and rust of sin. They are delivered from the rule of Satan and their hearts serve as thrones for the Divine. They are strengthened by the holy spirit and become recipients of divine grace. I assure you that whoever of you carries out self-purification is newlyborn. When a person takes a step in the direction of God, the grace of God hastens to take him by the hand and guide him. Cleverness is of no avail in the study of the Quran. Intellect alone is not adequate for this purpose.

The true means is righteousness. God Himself becomes the teacher of a righteous one. That is why Prophets are not raised from among the learned. The Holy Prophet (on whom be peace) who attended no school and did not sit at the feet of any teacher expounded and set forth verities that compel the admiration of scholars and savants. A Book, so perfect and so holy as the Quran was revealed to him, the charm and eloquence of which surpassed the highest efforts of Arab scholars and poets. What was it that exalted the Holy Prophet above everyone in true scholarship? It was righteousness. What greater proof is needed of the purity of the life of the Holy Prophet and of his righteousness than that a Book like the Quran was revealed to him, the learning comprised in which compelled the admiration of the world? His being unlettered is illustration and proof of the fact that the essential requisite for the grasp of Quranic and heavenly truth is righteousness and not worldly cleverness. So also the true purpose of the Quran is to instruct the world in righteousness whereby the object of the guidance contained in it may be achieved.

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(Al-Hakam, Vol. V, No. 12, 31 March 1901, pp. 1-3)

It is obvious that so long as a person does not discard that which is vicious, he cannot acquire its corresponding beneficience which is a means of approach to God, for contraries cannot be combined in a person at one time. This is illustrated in: The Quran is guidance for the righteous; that is to say, those who are not arrogant and reflect with humility and reverence over the Divine Word would be guided by it. (Zameema Baraheen Ahmadiyyah, Part V, p. 70).

Man has a strain of miserliness in his nature. Even if he possesses a veritable mountain of gold he is reluctant to spend the whole of it. But when, in accordance with the promise: It is guidance for the righteous; he is strengthened by divine grace, he is rid of all miserliness and parsimony and seeking the pleasure of Allah becomes dearer to him than all belongings and treasures and he desires not to hoard up wealth here be-

low but lays up for himself a treasure in heaven. (Haqeeqatul-Wahy, p. 137, footnote).

Islam has provided an easy and broad highway. Allah, the Most High, having taught in the Fatiha the prayer : Guide us along the straight path ; the response to it is furnished in the opening verses of the second chapter : This is the Perfect Book, free from all doubt, guidance for the righteous. (Al-Hakam, Vol. IX, No. 11, 31 March 1905, p. 5).

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A composition excluding certain letters of the alphabet is a vain conceit, inconsistent with the dignity of a believer. The Quran forbids indulgence in all that is vain (23 : 4). If you are seeking miracles, here is a miracle of the Quran : This Book is free from all doubt. Again : Falsehood cannot approach it (41 : 43). Can there be a greater excellence than this? I have often challenged : Put forward a verity that is not comprehended in the Quran. (Al-Hakam, Vol. IX, No. 40, 17 November 1905, p. 9).

Thus said the Holy Prophet

On the Remembrance of Allah

Allah, the Exalted, has said :

1. Verily, the remembrance of Allah possesses the highest beneficence (29 : 46).
2. Keep Me, therefore, constantly in mind, I shall keep you in mind (2 : 153).
3. Remember thy Lord in thy mind with humility and fear, in low tones, morning and evening and be not neglectful (7 : 206).
4. And remember Allah much that you may prosper (62 : 11).
5. For men who submit themselves wholly to Allah, and women wo submit themselves wholly to Him, and men who believe and women who believe and men who are obedient and women who are obedient, and men who are truthful and women who are truthful, and men who are steadfast and women who are steadfast. and men who are humble and women who are humble, and men wo give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity and men who remember Allah much and women who remember Him, Allah has prepapared forgiveness and a great reward (33 : 36).
6. O ye who believe, remember Allah much ; and glorify Him morn and eve (33 : 42).
7. In the creation of the heavens and the earth and in the alternatnation of night and day there are indeed Signs for people of understanding, who remmber Allah, standing, sitting and lying on their sides (3 : 192).

1. Abu Hurairah relates that the Holy Prophet said :

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There are two phrases that are easy on the tongue, but are heavy in the balance and are loved by the Gracious One : Glorified be Allah and His is the Praise ; Glorified be Allah, the Lord of Majesty (Bokhari and Muslim).

2. Abu Hurairah relates that the Holy Prophet said : That I should say : Glory be to Allah, and to Allah belongs all Praise, and there is none worthy of worship save Allah, and Allah is Great ; is dearer to me than the whole universe (Muslim).

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3. Abu Hurairah relates that the Holy Prophet said : He who recites : There is none worthy of worship save Allah the One, Who has no associate, His is the Kingdom and His the Praise and He has Power over all things ; a hundred times during the day will have merit equal to that of freeing ten salves and a hundred good actions will be credited to him and a hundred of his defaults will be wiped out and he will be safeguarded against Satan till the end of the day ; and no one will exceed him in doing good except one who recites these phrases more often than him. He also said : The defaults of one even if they be like the foam of the sea will be wiped out if he recites a hundred times in the day : Holy is Allah and to Him belongs all praise (Bokhari and Muslim).

4. Abu Ayub Ansari relates that the Holy Prophet said : He who recites : There is none worthy of worship save Allah, the One, Who has no associate, His is the Kingdom and His the Praise, and He has Power over all things ; ten times is like one who sets free four persons from among the descendants of Ishmael (Bokhari and Muslim).

5. Abu Dharr relates that the Holy Prophet said to him : Shall I tell you what phrase is most agreeble to Allah ? The phrase most agreeable to Allah is : Holy is Allah and worthy of all Praise (Muslim).

6. Abu Malik Ash'ari relates that the Holy Prophet said : Cleanliness is half of faith, and the phrase : All praise belongs

to Allah ; fills the balance, and the phrase : Holy is Allah and all praise belongs to Allah ; fills the space between the heavens and the earth (Muslim).

7. Sa'ad ibn Abi Waqqas relates that a rustic came to the Holy Prophet and bagged him : Do teach me phrases that I should recite. The Holy Prophet answered him : Recite : There is none worthy of worship save Allah the One, Who has no associate. Allah is the greatest and much praise is due to Allah. Holy is Allah the Lord of the worlds and there is no strength to resist evil, nor power to do good except through Allah, the Mighty, the Wise. The man said : All this is for my Lord, is there anything for me ? The Holy Prophet said : Recite : O Allah, forgive me and have mercy on me and guide me and provide for me (Muslim).

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8. Thauban relates that when the Holy Prophet finished his Prayer he asked forgiveness three times and recited : Allah Thou art the Bestower of peace and from Thee is peace. Blessed art Thou, O Lord of glory and honour. One of the narrators of the hadith was asked : In what terms did the Holy Prophet seek forgiveness ? He answered : The Holy Prophet used to say: I beseech Allah for forgiveness, I beseech Allah for forgiveness (Muslim).

9. Mughirah ibn Shu'ban relates that when the Holy Prophet finished his Prayer, he would recite : There is none worthy of worship save Allah, the One, Who has no associate, His is the Kingdom and His the Praise and He has power over all things. Allah, none may obstruct what Thou dost bestow and none may bestow what Thou dost hold back and to a man of means his means will avail nothing against Thee (Bokhari and Tirmidhi).

10. Abdullah ibn Zubair used to recite after every Prayer : There is none worthy of worship save Allah, the One, Who has no associate ; His is the Kingdom and His the praise and He has power over all things. There is no strength to resist evil nor power to do good except through Allah. There is none

worthy of worship, save Allah. We worship none save Him; His is the bounty and the grace and for Him is all excellent praise; there is none worthy of worship save Allah. We hold to Him with full sincerity of faith though the disbelievers may resent it. The Holy Prophet used to celebrate Allah's Greatness in those terms after every Prayer (Muslim).

11. Abu Hurariah relates that some of the poor Emigrants came to the Holy Prophet and said: The wealthy shall walk away with all high ranks and lasting bounties. He asked How is that? They answered: They pray as we do and observe the fast as we do; but they spend in charity and we cannot, and they free slaves and we cannot. He said: Shall I instruct you in something whereby you will overtake those who are ahead of you and will keep ahead of those who are behind you and no one will excel you unless he does that which you do? They said: Surely, Messenger of Allah. He said: Glorify and magnify and give praise to Allah thirty-three times on the termination of each Prayer service. Shortly after they came back to him and said: Our wealthy brethern having heard what we are doing have started doing the same. Said the Holy Prophet: This is Allah's grace. He bestows it upon whomsoever He wills (Bokhari and Muslim)

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12. Abu Hurairah relates that the Holy Prophet said: He who recites after every Prayer: Holy is Allah; thirty three times and: To Allah belongs all Praise; thirty three times; and recites; Allah is Great; thirty three times; and complete the century with reciting: There if none worty of worship save Allah, the One, Who has no associate; His is the Kingdom and His the Praise and He has power over all things; will have his sins forgiven though they may be like the foam of the sea (Muslim).

13. Ka'ab ibn Ujrah relates that the Holy Prophet said: There are phrases, one who recites them after every prescribed Prayer will never be frustrated, that is to say, celebration of Divine Holiness thirty three times, of His Praise thirty three

times and of His Greatness thirty four times (Muslim).

14. Sa'ad ibn Abi Waqqas relates that the Holy Prophet used to seek protection after his Prayers with these phrases: Allah, I seek Thy protection from cowardice and miserliness and from being brought to a state of helplessness and seek Thy protection from the trials of this life and from the trials of the grave (Bokhari).

15. Mu'az reltes that the Holy Prophet took hold of his hand and said: Mu'az, Allah knows that I love you and I admonish you, Mu'az that you should never omit reciting after every Prayer: Allah, assist me in remembering Thee and being grateful to Thee and performing Thy worship in an excellent manner (Abu Daud).

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16. Abu Hurairah relates that the Holy Prophet said: When you reach the stage in your Prayer of bearing witness you should seek the protection of Allah from four contingencies, saying: Allah, I seek Thy protection from the torment of hell, from the torment of the grave, from the trials of life and death and from the mischief of the Anti-Christ (Muslim).

17. Ali relates that the Holy Prophet when he was in Prayer, would supplicate towards the end of the Prayer after bearing witness and before the concluding salutation; Allah forgive me that which I have sent on and that which is to come, that which I have done covertly and that which I have done overtly and that in which I have been guilty of excess and those of my defaults of which Thou hast better knowledge than I have. Thou dost advance one and Thou dost put one back. There is none worthy of worship save Thee (Muslim).

18. Ayesha reletes that in his bowing and prostration the Holy Prophet recited repeatedly: Holy art Thou, O Allah our Lord, and Thine is the Praise. Forgive me, O Allah (Bokhari and Muslim).

19. Ayesha relates that the Holy Prophet repeated in

his bowing and prostration : The Glorious, the Most Holy Lord of the angels and of the Spirit (Muslim).

20. Ibn Abbas relates that the Holy Prophet said : In bowing glorify the Lord and in prostration exert yourself in supplication. Thus will you ensure acceptance of your supplications (Muslim).

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21. Abu Hurairah relates that the Holy Prophet : A servant is closest to his Lord when he is in prostration, so multiply your supplications in prostration (Muslim).

22. Abu Hurairah relates that the Holy Prophet would supplicate in his prostration : Allah forgive me all my sins small and great, first and last, overt and covert (Muslim).

23. Ayesha relates : One night I missed the Holy Prophet from his bed so I cast about and discovered that he was in bowing and prostration and was reciting : Holy art Thou and Thine is the Praise and there is none worthy of worship save Thee. One version has it : My hand came up against his feet while he was in prostration and his feet were erect and he was supplicating : Allah I seek the protection of Thy pleasure against Thy wrath and the protection of thy forgiveness against Thy chastisement and Thy protection against Thyself. I have not the capacity to enumerate Thy Praise. Thou art as Thou hast described Thyself (Muslim).

24. Sa'ad ibn Abi Waqqas relates : We were with the Holy Prophet when he said : Would any of you have the strength to perform a thousand good deeds in a day ? One of those present asked him : How might a thousand good deeds be performed ? He answered : If one glorifies the Lord a hundred times he would be credited with a thousand good deeds or a thousand of his faults would be wiped out (Muslim).

25. Abu Dharr relates that the Holy Prophet said : When you get up in the morning charity is due from every one of your limbs. All glorification of Allah is charity ; all praise of Allah is charity ; enjoining good is charity, forbidding evil is charity. Two *raka'as* of

Prayer in the forenoon equal all this (Muslim).

26. Juwairiah bint Harith (wife of the Holy Prophet) relates that the Holy Prophet went out from her one morning after the dawn Prayer while she was still in her place where she had offered her Prayer and came back after the sun had risen and she was still sitting at her place, whereupon he said : Have you continued in the same condition in which I left you? She said : Yes. The Holy Prophet then said : After I left you, I recited four phrases three times. If they were weighed against that which you have said this morning they would prove weightier. They are : Holy is Allah and worthy of all Praise, as many times as the number of all His creation and according to His pleasure and corresponding to the weight of His throne and the number of His words (Muslim). Another version is : Holy is Allah the number of His creation, Holy is Allah according to His pleasure, Holy is Allah corresponding to the weight of his Throne, Holy is Allah the number of His words Tirmidhi's version is : Shall I teach you phrases which you might recite? Holy is Allah, the number of His creation, Holy is Allah the number of His creation ; Holy is Allah the number of His creation ; Holy is Allah according to His pleasure, Holy is Allah according to His pleasure ; Holy is Allah according to His pleasure ; Holy is Allah corresponding to the weight of His Throne, Holy is Allah corresponding to the weight of His Throne ; Holy is Allah corresponding to the weight of His Throne ; Holy is Allah the number of His words, Holy is Allah the number of His words, Holy is Allah the number of his words.

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27. Abu Musa Ash'ari relates the Holy Prophet said : The case of one who remembers his Lord and of one who does not remember his Lord is like that of the living and the dead (Bokhari). Muslim's version is : The case of a house in which Allah is remembered, and of one is which Allah is not remembered is like that of the living and the dead.

28. Abu Hurairah relates that the Holy Prophet said :

Allah, the Exalted, said : I am to a servant of Mine as he imagines Me to be. I am with him when he remembers Me. If he remembers Me in his mind I remember him in My mind ; and if he remembers Me in company I remember him in better company (Bokhari and Muslim).

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29. Abu Hurairah relates that the Holy Prophet said : The *mufarridun* will outstrip the rest. He was asked : Who are the *mufarridun ?* He answered : The men who remember Allah much and the women who remember Allah much (Muslim).

30. Jabir relates that he heard the Holy Prophet say : The best remembrance of Allah is : There is none worthy of worship save Allah (Tirmidhi).

31. Abdullah ibn Busr relates that a man asked the Holy Prophet : Messenger of Allah, the ordinances of Islam appear to me a host, so kindly tell me something to which I should hold fast. He answered him ; Let thy tongue be constantly occupied with the remembrance of Allah (Tirmidhi).

32. Jabir relates that the Holy Prophet said : For him who says : Holy is Allah and to Him belongs all praise ; a date tree is planted in paradise (Tirmidhi).

33. Ibn Mas'ud relates that the Holy Prophet said : The night of my Ascent I met Abraham and he said to me : Muhammad, convey my *salam* to your people and tell them the Paradise is a vast plain of pure soil and sweet water and that its trees cry : Holy is Allah, all praise is due to Allah, there is none worthy of worship save Allah, and Allah is Great (Tirmidhi).

34. Abu Darda relates that the Holy Prophet said : Shall I tell you what is your best action, the purest in the estimation of kings, that which raises your rank to the highest, is better for you than spending gold and silver, and is better for you than that you should encounter the enemy and cut off their necks, they cutting off yours ? Tell us indeed ; they answered ; and he said : It is the remembrance of Allah, the Exalted (Trimidhi).

Glimpses from The Life of Ahmad*

(IV)

The traditions, reproduced below, are taken from the book 'Seeratul Mehdi' by the Late Hazrat Mirza Bashir Ahmad, Son of The Promised Messiah peace and blessings of God be on him.

English rendering by: Mirza Majeed Ahmad

Readers are requested to send us their comments. (Editor)

Hazrat Maulvi Noor-ud-Din Khalifatul Masih I related that once during a debate the opponent demanded the reference quoted by the Promised Messiah. He did not remember its exact location and nor did any of his companions. He asked for Bukhari (a book of traditions) and started leafing through its pages at random. He suddenly stopped at one page and presented it to his opponent saying: here is the reference. People were surprised and someone enquired from him about it. He replied that when he opened the book the pages appeared blank to him and he kept them turning until he saw a page where he found something written. He then knew that here was the reference he was looking for.

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Pir Siraj-ul-Haq Numani related to me that a narrative by Mian Abdullah Sanuri had appeared in the first volume of the *'Siratul Mehdi'* stating that the Promised Messiah received a revelation :

سلطنت برطانیه تا هفت سال بعد ازاں باشد خلاف و اختلال

and another version of the same revelation is :

سلطنت برطانیه تا هشت سال بعد ازان ایام ضعف و اختلال

by Haji Abdul Hamid. He said that he did not agree with either of them. This revelation, as he remembered, was as under :

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*Continued from the July, 1980 issue of the Review of Religions.

قوت برطانیه تا هشت سال بعد ازان ایام ضعف و اختلال

The might of Britian shall last for eight years. Then would set the age of weakness and disintergration.

In my (Mirza Bashir Ahmad) opinion the words of the revelation quoted by Pir Siraj-ul-Haq are correct.

Mian Abdullah Sanuri related to me that once in the early days the Promised Messiah went for a walk towards the north of Qadian. He and Sheikh Hamid Ali accompanied him. He thought of testing the proveebial concept that the divines could read the minds of others. He started framing questions in his mind and noted that the Promised Messiah talked about the subjects he had in mind. It happend a few times. Later on he told him about the incident. The Promised Messiah expressed displeasure and said that he should be thankful that God was merciful to him. The messengers of God and divines are not omniscients. He forbade him to indulge in it again.

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Qazi Mohammad Yusaf of Peshawar wrote to me saying that once someone introduced his son to the Promised Messiah. The boy tried to touch his feet out of reverence. His face flushed and he angirly said : the mission of Prophets is to destroy all forms of idol worship not to nurture it.

Dr. Mir Mohammad Ismail related to me that in 1895 he had the opprotunity of spending the month of Ramadhan in Qadian. He had the honour of saying his Tajahhad prayers in the immamat of the Promised Messiah. It was his custom to say his *Wittars* in the first and Tahajjad prayers (eights rakkats of two each) in the later part of the night. He recited Aiatul-Kursi in the the first rakkat and sura Ikhlas in the second. He also recited يا حئی يا قيوم in Rukooh and Sajdah very often.

He would take his Sehri after his Tahajjad prayer and delay it so much so that the call for prayers was sounded and sometimes he kept eating through it.

I state that the character study of the Promised Messiah reveals one distinct and overriding triat : The love of God and His Prophet. His every move, his speech or his pause and his actions were found filled by this consuming love. History fails to present the like of it. He smilingly bore all personal affronts. The persecution by the enemy did not flinch him. Their revilement left him unruffled. But the moment anyone cast a vile eye on his beloveds it made his blood boil. When thus aroused it was difficult to look at him on account of its awe and majesty. Friends and foes agreed that his entire life, his very existence was anchored on this spiritual coupling. He lived on this love ; it was his sustenance. Just as a sponge is filled with water and there is no part which is not saturated with it ; so was his self. His life, his soul, his very being were so submerged in their love that not an iota was left for anything else.

My mother related to me that once my younger brother, Mirza Mubarak Ahmad inadvertantly descecrated the Holy Quran. The Promised Messiah displayed extreme anger and slapped him across the shoulder so hard it left his finger marks on it. He ordered him to be taken away from his sight. I state that Mubark Ahmad was the youngest of his sons and very dear to him. He died at the age of eight.

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Dr. Mir. Mohammad Ismail related to me that on many occasions he smelt the used clothes of the Promised Messiah but never found any odour of sweat.

I state that once the Promised Messiah, while in Lahore, attended a party given in his honour by Sheikh Rahmat-Ullah at his residence. Mistri Musa enquired from him if it was true, as rumoured, that a fly would not alight on the Holy Prophet and the earth would swallow up his faeces. He replied : it is all nonsense. The Prophets are like other human beings ; their

body functions are just like the others. They are not outside the pale of the laws of nature.

Dr. Mir Mohammad Ismail related to me that he had closely observed the Promised Messiah for twenty five years but had never seen the like of him in being himself. He was completely devoid of artificiality and sham.

Dr. Mir Mohammad Ismail to related to me that Maulvi Abdul Karim related that once he visited the mosque around noon and found the Promised Messiah humming the couplet of the peom of Hasan bin Sabut : كنت سواد لناظری Thou were the pupil of my eyes. Your death has rendered them blind. People may die I do not care. I was only afraid of your death.

When he heard him approach he removed the handkerchief from his eyes and tears were rolling down his cheeks.

I state that the peom was composed by Hasan bin Thabit on the death of the Holy Prophet. It is indeed difficult to guage the feelings of the peot but it is also impossible to fathom the pathos of one who though unused to betray emotions even in the face of dire circumstances and unsurmountable difficulties yet wept unashamedly reciting the couplet mourning the death of his beloved.

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Qazi Mohammad Yusaf of Peshawar wrote to me that the Promised Messiah was staying at Gurdaspur in connection with a law suit when it started to rain at night. The house where he was staying had an open sided room on the top of the house. He wanted to enter it but found Mian Abdullah Sanuri inside saying his prayers. He waited outside in the rain until he finished his prayers.

Khawaja Abdul Rehman wrote to me that while a student in Qadian he sometime served as a courier to carry fruit or other gifts that people sent for the Promised Messiah. He usually gave some of it to him ; but if he was engrossed in writing he would just tell him to put it somewhere.

Khawaja Abdul Rehman wrote to me that once a stray dog entered the house of the Promised Messiah. He and other children tried to beat it by closing the entrance door. The Promised Messiah came to know of it when the dog started hawling. He expressed his displeasure and ordered them to let go the dog ;

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Khawja Abdul Rehman wrote to me that his father related that once he had the opportunity of standing next to the Promised Messiah during prayers. As he formerly belonged to the Ahle Hadith School of thought he tried to touch his foot with that of the Promised Messiah but he withdrew it. He felt embarassed and refraind from practicing it again.

Hafiz Mohammad Ibrahim related to me that once he was in the room adjacent to the Mubarak Mosque when Maulvi Abdul Karim came in. A little later they were jioned by the Promised Messiah and Maulvi Mohammad Ahsan Amrohi. Maulvi Mohammad Ahsan Amrohi started complaining to the Promised Messiah about Hazrat Maulvi Noor-ud-Din (later Khalifatul Masih I). Maulvi Abdul Karim took an offence to it and it resulted in a quarrel between the two. They raised their voices until they could be heard outside. The Promised Messiah said : لا ترفعوا اصواتكم Do not raise your voices above the voice of the Prophet. Maulvi Abdul-Karim at once became silent but Maulvi Mohammad Ahsan kept letting out his steam although in a lower tone. The Promised Messiah left and went to the mosque for Zohar prayers.

Maulvi Sher Ali related to me that the Promised Messiah laid great stress on reciting the sura Fatih with the Imam during the prayers. But at the same time said that he would not pass judgement on those who do not recite that they forfiet their prayers. Many past pious men and divines did not deem it necessary. He could not consider their prayers lost.

Maulvi Sher Ali related to me that a person adept in

English expressed his opinion to the Promised Messiah that the English language was more concise than Arabic. The Promised Messiah enquired how he would express آب من in English. He translated it as MY WATER. The Promised Messiah said that in Arabic مائی 'MY' is enough to convey the same meaning.

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Dr. Mir Mohammod Ismail related to me that sometimes the children of the household of the Promised Messiah used to celebrate the Islamic festivals with fireworks. If the Promised Messiah happened to be around he too watched it. He did not forbid it. Sometimes if the children asked him for money to purchase the firework he did not refuse them.

Dr. Mir Mohammad Ismail related to me that prior to his death the Promised Messiah suffered from diarrhoea for many years. He died of this disease. He noticed that he used to drink milk immediately after passing stools to overcome the feeling of extreme weakness.

Dr. Mir Mohammad Ismail related to me that once some guests arrived from Lahore during Ramadhan. The Promised Messiah brought them some refreshments. They said that they were fasting. He told them that it was not in order to fast during a journey. Man must take advantage of the concession given by God. He told them to take the refreshment and break their fasts.

Dr. Mir Mohammad Ismail related to me that after taking his Entrance Examination he went to Qadian in 1897. The Promised Messiah used to enquire from him if he had seen any dream. He told him once that he had seen roses in a dream. The Promised Messiah interpreted the seeing of roses in dream as grief. He failed in his Entrance Examination.

Hafiz Noor Mohammad related to me that the Promised

Messiah said on many occasions that Mirza Sultan Ahmad (his elder son) was only sixteen years junior to him and Mirza Fazal Ahmad (his second son) twenty years. He added that after the birth of his second son he stopped having conjugal relations with his first wife.

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Dr. Abdul Sattar related to me that he first visited Qadian in 1900. In those Days the Promised Messiah used to go for a walk in his orchard. Once he accompanied him. He sat under the shade of trees and ate mulberries in the company of his followers. In a talk addressed to him he gave arguments supporting his claim. He told the Promised Meseiah that he had no doubts about his claim but enquired what harm there was if he did not take the formal oath of allegiance. He replied that such faith and attachment would not result in spiritual beneficence. Taking of the oath of allegiance was in the traditions of the prophets.

There was a subtle philosophy behind it. The foremost was that grafting from a pure, healthy and sweet fruit-bearing tree was essential to cure the bitterness of the tree of carnal desires. The oath of allegiance serves as a graft of a pure tree to a baser one. Such a person benefits from the spiritual amalgamation which would not result otherwise.

Maulvi Sher Ali also stated that once the Promised Messiah explaining the benefits accruing from the oath of allegiance remarked whether the benefit of being forgiven one's past sins was small enough?

Maulvi Sher Ali related to me that the Promised Messiah was strictly against corporal punishment to the children. He used to express his extreme displeasure if he ever came to know that a teacher had administered corporal punishment to a child. He said that a teacher who tries to impart knowledge through the use of a cane was in reality exposing his own short-comings. The result a wise teacher obtains by patience and

dexterity, a bad teacher tries to get it by the use of cane. A teacher, inspite of being one of his companions and very close to him, was given a stern warning that if he ever again received any complaint about him that he had used a cane he would dismiss him immediately.

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He used to say that a majority of teachers give corporal punishment simply to give vent to their own suppressed anger.

Hazrat Maulvi Nooruddin, Khalifatul Masih I stated that once a college student came to him for advice. He complained that recently he had started having doubts about the existence of God. He had tried to fight such notions but to no avail. Maulvi Sahib said that he gave him some advice and asked him to keep in touch. As his condition became worse ; he presented him to the Promised Messiah. He listened to him and advised him to change his seat in the classroom. After sometime he reported that he was no longer troubled by the conflict ; he had overcome his doubts. He revealed that he later came to know that his co-seater was an atheist.

I state that sometimes a weak minded person is influenced by a strong willed person simply by physical contact and without verbal discourse. The Promised Messiah had by his God-given insight judged that the student was being influenced by a more strong willed person without being aware of it.

Maulvi Sher Ali related to me that the Promised Messiah used to say that God had endowed man with inherent quality to overcome evil. No matter how soiled he becomes from practicing vice if he turned to God his nature would triumph over the evil. The simile he gave was that of water and fire. Water has the quality of extinguishing fire. It matters not how hot the water is ; it may become hot enough to scald and burn like fire, but it would never fail to put out the fire.

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